THE Western Standard.

TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 1.} SAN FRANCISCO, SATURDAY, JULY 26, 1856. NUMBER 23.

Poetry.

FOR THE WESTERN STANDARD.

A SIMILE.

As the beams of a star from its regions remote,
Threw its diffident light on the darkness of earth;
When mine eye caught its rays, then my fancy awoke,
And I mused on the picture the scene shadow'd forth.

Does its soft twinkling light, that so modestly glows,
Now descend from a rush, that can burn but an hour?
No: Its blaze in the morn of Creation arose,
And it springs from a source of ineffable power:

So the light of the Spirit, that beams from above,
Is but dimly perceived by us—mortals of earth;
Though it springs from our Father!—the fountain of love
And the fountain of life, where light has its birth.

As in fancy we soar to the realms of the star;
There we trace out its orbits and wonders sublime:
So the Spirit of God will provide us a car,
To ascend to his throne with our bodies divine.

PHILO.

DIVINE AUTHORITY,

OR THE QUESTION, WAS

JOSEPH SMITH SENT OF GOD?

By Orson Pratt,

One of the Twelve Apostles of the Church of Jesus Christ of Latter-Day Saints.

[CONCLUDED.]

ELEVENTH.—The miracles wrought by Joseph Smith are evidences of no small moment to establish his divine authority. In the name of the Lord he cast out devils, healed the sick, spoke with new tongues, interpreted ancient languages, and predicted future events. Many of these miracles were wrought before numerous multitudes of both believers and unbelievers, and upon persons not connected with our church. And again, the numerous miracles wrought through the instrumentality of thousands of the officers and members of this church, are additional evidences that the man who was instrumental in founding the church *must have been sent of God.* The thousands of sick that have been miraculously healed in all parts of the world where this gospel is preached, give forth a strong and almost irresistible testimony that Mr. Smith's authority is "from heaven." Although the great majority of mankind consider miracles to be an *infallible* evidence in favor of the divine authority of the one who performs them, yet we do most distinctly dissent from this idea. If miracles be admitted as an *infallible* evidence, then all that have ever wrought miracles must have been sent of God. The magicians of Egypt wrought some splendid miracles before that nation; they created serpents and frogs, and turned rivers of waters into blood. If miraculous evidence is *infallible*, the Egyptians were bound to receive the contradictory messages of both Moses and the magicians as of divine authority. According to this idea, the witch of Endor must have established her divine mission beyond all controversy by calling forth a dead man from the grave in the presence of Saul, king of Israel. A certain wicked power described by John (Rev. xiii. chap.) was to do "great wonders" and "miracles," and cause "fire to come down from heaven on the earth in the sight of men." If miracles are infallible, surely no one should reject the divine authority of John's beast. Again (in Rev. xvi. chap.) John "saw three unclean spirits like frogs," which he expressly says, *are the* SPIRITS OF DEVILS WORKING MIRACLES, *which go forth unto the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty.*" The learned divines and clergy of the nineteenth century boldly declare that "miracles are an INFALLIBLE evidence of the divine mission of the one who performs them." If so, who can blame "the kings of the earth," and these learned divines, and their followers for embracing the message of these divinely inspired devils? For, according to their arguments, they should in no wise reject them, for they prove their mission by evidences which they say are infallible. We shall expect in a few years, to see an innumerable host of sectarian ministers as well as kings, taking their line of march for the great valley of "Armageddon," near Jerusalem, and thus prove by their works that they do really believe in the *infallibility of miraculous evidence.* Devils can work miracles as well as God, and as they have already persuaded the religious world that miracles are infallible evidences of divine authority, they will not have much difficulty among the followers of modern christianity in establishing the divinity of their mission. But the "Latter-Day Saints" do not believe in the infallibility of miraculous evidence. We believe miraculous gifts are absolutely necessary in the church of Christ, without which it cannot exist on the earth. Miracles, when taken in connection with a pure, holy, and perfect doctrine, reasonable and scriptural, is a very strong collateral evidence in favor of that doctrine, and of the divine authority of those who preach it. But abstract miracles alone, unconnected with other evidences, instead of being *infallible* proofs are no proofs at all: they are as likely to be *false* as true. So baptism "for the remission of sins" is essential in the church of Christ, and when taken in connexion with all points of doctrine embraced in the gospel, is a presumptive evidence for the divine authority of the person who preaches it. But baptism "for the remission of sins," unconnected with other parts of the doctrine of Christ, would be no evidence either for or against the divine authority of any man. The many thousands of miracles wrought in this church, being connected as they are with an infallible doctrine, and with a vast number of other proofs, have carried an almost irresistible conviction to the minds of vast multitudes, who have, in consequence, yielded obedience to the message, and become in their turn the happy recipients of the same power of God, by which they themselves can also heal the sick and work by faith in the name of the Lord; thus demonstrating to themselves the truth of the Savior's promise, viz:—that certain miraculous "signs should follow them that believe."—(See Mark, chap. xvi)

There is one thing connected with Joseph Smith's message which, will at once prove him to be an impostor or else a true prophet. It is a certain promise contained in a revelation given through him to the apostles of this church in the year 1832. It reads as follows:—"Go ye into all the world, and whatsoever place ye cannot go into, ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends: therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them, it shall not hurt them; and the poison of the serpent shall not have power to harm them. * * Verily, verily, I say unto you, they who believe not on your words, and are not baptized in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world."—(Doctrine and Covenants, page 86.) Here, then, this great modern prophet has presented himself before the whole world with a bold unequivocal promise to every soul who would believe on his message—a promise, too, that no impostor would dare to make with the most distant hope of success. An impostor might indeed make such a promise to his followers, but they never would realize a fulfilment of it. If these miraculous signs have not followed according to the above promise, then the tens of thousands who have complied with the conditions would know Joseph Smith to be an impostor, and with one accord would turn away, and that would be the end of the imposition. But the very fact that vast multitudes are annually being added to the church, and continue therein year after year, is a demonstrative evidence that the promise is fulfilled—that the Holy Ghost is given, and the miraculous signs also. Dare any other society in the world make such a promise unto the believers in their respective systems? No, they dare not; they know full well that it would be the speedy downfall and utter overthrow of their vain, unauthorized, and powerless religious. O, what a wide and marked difference between the religion of Joseph Smith and that of the Protestant and Catholic—between his authority and that of sectarian divines! The one promises all the miraculous gifts of the Holy Ghost to his followers, the other is as powerless as dry stubble prepared for the burning. When the followers of this great prophet cast out devils, speak with new tongues, heal the sick, open the eyes of the blind, cause the lame to walk, obtain heavenly visions, and converse with angels, the followers of those unauthorized, deluded, and crafty sects not only deny these great and glorious gifts, or impute them in these days to the power of the devil, but they grasp the sword, and fire-arms, and deadly weapons, to kill off the Saints, and drive them from the face of what they call civilized society. While the one class are suffering martyrdom by scores for their testimony, the other class are rolling in all the luxuries and splendors of Great Babylon, with fat salaries of from ten to twenty and twenty-seven thousand pounds sterling per annum.

As we have briefly examined into the nature of the evidences in favor of Joseph Smith's divine mission, it may be well at the close of this number to give a short summary of the proofs and arguments contained in the foregoing.

1. Joseph Smith's doctrine is reasonable, scriptural, perfect, and infallible in all its precepts, commands, ordinances, promises, blessings, and gifts. In his organization of the church, no officer mentioned in the New Testament organization is omitted. Inspired apostles and prophets are considered as necessary as pastors, teachers, or any other officer.

2. Joseph Smith's account of the restoration of the gospel by an angel—of his taking out of the ground the sacred records of the tribe of Joseph—of their subsequent translation by the gift of God—and of the great western continent's being given to a remnant of Joseph, where they have grown into a multitude of nations, are all events clearly predicted by the ancient Jewish apostles and prophets, together with the minute circumstances connected therewith. The times and seasons in which these events should transpire, and the purposes which they should accomplish are also all plainly foretold. Joseph Smith presents the world with the fulfilment at the predicted time—in the predicted manner—and for the predicted purpose as anciently specified.

3. Joseph Smith incorporates in his mission the gathering of the Saints out of Babylon, and every other predicted event that was to characterize the great preparatory dispensation for the second advent of our Lord.

4. The revelation in the Book of Mormon, pointing out the location of many ancient cities, the ruins of which were subsequently discovered by Catherwood and Stephens—the direct and palpable fulfilment of many of the prophecies of Joseph Smith, which no human sagacity could have foreseen, all natural appearances and circumstances being entirely against their expected fulfilment—the raising up of numerous other witnesses who also testify to the ministering of angels and the manifestations of the power of God confirmatory of this message—the performance of many splendid miracles by Mr. Smith and his followers, and the bold unequivocal promise of the miraculous gifts to all who should believe and embrace this message, are all evidences such as no impostor ever has given, or ever can give. They are evidences such as will prove the salvation of every creature that receives this message, and the damnation of every soul that rejects it.

15, *Wilton St., Liverpool, Sep. 30th*, 1848.

Hunting the Lion.

THE following fascinating sketch is taken from the Adventures of Gerard the Lion-killer, comprising a history of his ten years' campaign among the wild animals of North Africa.

How tame the field sports of Europe, and even of America must appear when compared with the excitements and perils of African Lion-hunting, every thing is so different—even the bullets used in the rifles. The ball employed by the French hunter was conical in shape and pointed with steel for about half its length. This gave it great power of penetration, and it would pierce the hardest substance—for instance, a cast-iron plate, one-third of an inch in thickness. One of his hunts in the the valley of Ourten, is described with a graphic pen. He was accompanied by a friend named Rodenburgh and some Arabs, who found a large lion sleeping on the southern slope of a mountain near a deep ravine. They took a bleating kid from its dam and tied it to a tree, near the king of the forest. The intrepid hunter lay in the adjoining jungle, and the lion soon made his appearance within ten paces of him. He looked alternately at the man and the kid, appearing to doubt on which of them he was to make a meal. At length he seemed to decide on the kid as being the sweeter and more tender of the two. While he lay crouching like a cat, and prepared to make a sudden spring, Gerard fired at him twice in rapid succession. He rolled down the ravine. On descending the hunter found the spot sprinkled with blood, and tracked the animal into a thicket. One of the Arabs threw in a stone, which was responded to by a fearful growl about twenty paces ahead. The rest of the scene is thus described:

"After having directed them to keep in as close a body as the nature of the woods would permit, and having urged Mr. Rodenburgh to return from a danger the extent of which he could not estimate, which advice he designed totally to disregard, we carefully entered the thicket.

"Crouching down like so many bloodhounds, we followed step by step the red stains, until we reached a little clearing, where all signs of the trail totally disappeared. Each one turned about, searching for some mark to guide us. The night was coming on apace. Minute by minute the task was increasing in danger, and the grim thoughts in our breasts made us work about in the close cover with a breathless care and speed.

"Presently, by the intenseness of his grasp, and Arab discharged his musket. The ball sped away without doing any harm, but the sound roused the lion, who roared fiercely in the bushes.

"With the first sound of his voice the men ran to group themselves around me, all but Amar-ben-Sigha, who, either from inexperience or over-confidence in himself, placed his back against a tree six paces distant on our left.

"The same second the lion bounded into the opening, with open mouth and raised mane. Hardly had he appeared before eight shots were fired at him, without one ball touching him. Before the smoke of the useless powder had lifted, and before a word could be spoken, Amar-ben-Sigha, who had also fired his piece with the rest, was crushed to the earth; his gun was broken, his right thigh stripped of its flesh, and at the moment I came to his succor his head had disappeared in the jaws of the lion, that had lain down on his body, watching every gun taking aim upon him without ever loosing his victim.

"Fearing for the head of the man in aiming at that of the lion, I fired for the heart. As I fired, Amar-ben-Sigha fell from the lion's mouth, and rolling to my feet, grasped me so convulsively that he nearly threw me down, groaning fearfully all the time; and yet the lion, with his side leaning against the branches that cracked with his weight, still kept his feet.

"I aimed again, this time for his temple, and pulled the trigger. Only the cap snapped. For the first time in ten years my gun missed fire, and yet the lion was still there, tearing with his teeth the clump of bushes he was leaning against, and writhing in convulsions, only a step from him, and almost over the body of the fallen man.

"All the hunters rushed to the rescue, some with their yataghans and some with clubbed muskets—paltry weapons against a foe insensible to balls. My first motion was towards my spahi Hamida, for my gun that I had left in his hands. Trembling, with haggard eye and palsied lips, he could only articulate one word, 'empty!' The fool had fired with the others, and we were at the mercy of the lion. But Providence was with us, and the beast fell dead on the body of Amar, and between Mr. Rodenburgh and myself. The animal once beyond the power of doing mischief, I turned to the wounded man, who was now lying senseless, and found the marks of the lion's teeth peeled of flesh. The blood was flowing in streams, and we were deep in the forest, with darkness all around us."

The wounded Arab was left by the hunter in a state of extreme danger, and it was doubtful if he would recover. It was afterwards ascertained that he died from his injuries.

THE SITE OF ST. PETERSBURG.—Those who imagine that Peter chose that site without consideration, or because he had derived his only ideas of a city from Amsterdam, with which, during his residence there, he had become familiar, form a too narrow estimate of that coarse but vigorous genius. His ambition rose far beyond the country of which he found himself the master, and far beyond the day in which he expected to live. He placed before himself the map of the world; he saw that Europe, Asia, and America converge towards the North Pole, and that Russia, situated on the point where their meridians meet, appeared to be their destined mistress. He formed the purpose of turning this assumed intention of the Creator into a fact; by successive conquests, to give to his people the possession of three worlds, and by the opening of rivers, canals, and caravans, to form the remotest regions into a single state. With such an idea before him, the position of St. Petersburg was well chosen, although for the purpose of ordinary life nothing could well be worse. There they tremble upon a great subterranean scaffolding, "ready," as I have heard it graphically said, "to sink into the marsh, like a stage-ghost through a trap-door," with a climate so destructive to buildings that the glittering exterior which we have just surveyed has to be renewed every summer at enormous cost, with a neighborhood so difficult of drainage that no food can be raised without incredible labor, and in the forests of which (as I can testify, from having obtained and sent home the head of one of them) the wolves still prowl; and, above all, with the possibility suspended over them of a complete submergence beneath the surrounding waters; for whenever it shall happen that a powerful west wind shall blow during the fortnight that witnesses the breaking up of the ice, the tide of the Gulf of Finland will meet the tide of Lake Ladoga, and, rising together, they will roll over the city, (no part of which is fifteen feet above the ordinary level,) when its palaces, monuments, and temples, together with the 400,000 souls which constitute its population, will experience a fate not less terrible than that of Herculaneum and Pompeii.—[Gurney's Eve. Recreations.

☞ A YANKEE has invented a machine for extracting the lies from quack advertisements.

PHOTOGRAPHY UNDER WATER.—In the last number of the Journal of the Society of Arts, Mr. W. Thompson, of Weymouth, gives an account of the means he adopted for taking a photograph of the bottom of the sea, in Weymouth bay, at a depth of three fathoms. It appears that the camera was placed in a box, with a plate glass front, and a moveable shutter to be drawn up when the camera was sunk to the bottom. The camera being focussed in this box on land for objects in the foreground, at about ten yards or other suitable distance, was let down from a boat to the bottom of the sea, carrying with it the callodion plate, prepared in the ordinary way. When at the bottom, the shutter of the box was raised, and the plate was thus exposed for about ten minutes. The box was then drawn into the boat, and the image developed in the usual manner. A view was thus taken of the rocks and weeds lying at the bottom of the bay. Mr. Thompson anticipates that it will be a ready and inexpensive means of arriving at a knowledge of piers, bridges, piles, structures and rocks under water.

DID HE NOT SAY BEANS?—Two travellers put up for the night at a tavern. Early in the morning, they absconded without recokoning with their host, also stealing from him a bag of beans. A few years after, they passed the road in company again. Again they asked for lodgings at the same inn. The identical landlord was in one corner of the bar-room, talking in a suppressed voice to one of his neighbors about a swarm of bees. His two dishonest guests were seated in another part of the room, and hearing the talk about bees, one said to the other:

"Did he not say beans?"

"I think he did was the reply, and quickly they were missing.

This bean story is worth something. When I hear a man scolding about the personalities of editorials, I can not help thinking about the beans.

When the church-going man complains that the minister means him, this anecdote about the beans will pop into my mind.

On ten thousand occasions I notice people whose consciences are not easy, saying to each other, by various modes of communication, "Did he not say beans?" though perhaps the writer or speaker was no nearer to the subject on which their minds were excited, than the sound of the word "bees" resembled that of "beans."

☞ FROM the top of Chimborazo to the bottom of the Atlantic at the deepest place yet reached by the plummet in the Northern Atlantic, the distance in a vertical line is nine miles. The deepest part of the North Atlantic is probably somewhere between the Bermudas and the Grand Banks. The waters of the Gulf of Mexico are held in a basin about a mile deep in the deepest part. There is at the bottom of the sea, between Cape Race in Newfoundland and Cape Clear in Ireland, a remarkable steppe, which is already known as the telegrahic plateau. The great circle distance between these two shore lines is 1,600 miles, and the sea along this route is probably no where more than 10,000 feet deep.

COLT'S REVOLVERS.—It has been estimated that over 400,000 pistols have been turned out at the manufactory in Hartford. Of these over one-third have been sold in California. The United States have been furnished with six thousand, which, at a cost of $38, would be $168,000, added to repairs, which would amount to several thousand more. About 2,000 are annually sold in New York city by jobbers and the retail trade, which would amount by average to nearly $40,000.

USELESS KNOWLEDGE.—Much which passes in the world for knowledge is but a slight and trivial thing; and man's being so eager and industrious in the quest of it, is like sweeping the house, raising the dust, and making a great ado, only to find pins.—[Dr. South.

THE WESTERN STANDARD,

Is published every Saturday.

Geo. Q. Cannon,

EDITOR & PUBLISHER.

Office—No. 118½ Montgomery Street.

TERMS OF SUBSCRIPTION:

For One Year, invariably in advance $5 00
For Six Months Do Do 2 50

☞ To Merchants and other Advertisers.

As the Standard will have a very large circulation among the inhabitants of Utah Territory, independent of its extensive circulation in this State, strong inducements are offered to business men of this vicinity to favor us with their advertising patronage.

There is at present an immense amount of goods purchased by the people of Utah, and San Bernardino County Cal., in this city; at the former point also, the Standard will be read by the hundreds of emigrants who sojourn at that place on their way from the East. We call particular attention of Hotel keepers and others to these facts.

Those merchants who are already aware of the great and constantly increasing trade between the two cities of Great Salt Lake and San Francisco, can appreciate the advantages that are offered.

The cost of advertising will be made as low as can possibly be afforded.

The Western Standard.

SATURDAY, JULY 26.

The Latter-Day Saints.

Meet every Sunday in this City, at the Philharmonic Hall, Stockton street, near Jackson, at 11 A. M. and 7½ P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

The Plan Proposed by the Lord.

The Lord's ways are not as man's and his mode of doing business is very diverse from that generally adopted by man. The Lord would elevate, improve and happify man, if he would listen to his teachings and follow his counsel; but this is something that man, in too many instances, does not wish to do. The Lord has made plain the plan by which man may attain unto boundless honor, exhaustless riches and never failing happiness, yet man can not see the wisdom of it, he can not conceive that it can be relied upon; he arrogates to himself knowledge, and because he imagines that his knowledge is complete, he fails to discover any wisdom or certainty in the plan the Lord has advanced, and considers it unworthy of his adoption.

We do the Creator of this glorious universe of which this world of ours forms a part, an injustice when we imagine that He has given laws to these ponderous systems by obedience to which they move through space in order and harmony, bespeaking in wondrous power the might and wisdom of their framer, and has left man, the image of himself, the most noble of his creations, in a state of trial and temptation without the knowledge necessary to enable him to move in his appointed sphere in harmony—without placing within his reach the law or the plan by obedience to which he may obtain all the felicity and happiness he is capable of enjoying.

God has, at sundry times and in divers manners, made known these laws unto man, and has set forth in unmistakable language the results that should follow obedience thereunto. He has declared that peace, happiness, honor, exaltation and every thing desirable for the gratification of all of man's lawful desires, should be bestowed upon those who kept these laws; and these blessings should not only be enjoyed while man was on the earth, clothed with mortality, but were to be the eternal consequences of obedience. He has declared these things by His own voice, by the voice of His Son, by the voice of His servants and by the never silent voice of His Spirit, and has confirmed them by covenants and oaths, and yet mankind will not believe or place reliance in what He has said, or in the plan He has proposed. If we did not see it continually before our eyes, it would be incredible, that men would be so heedless, and place such little reliance upon a plan that promises so much.

Men eagerly pursue happiness, they profess a great desire for peace, they will endure all manner of afflictions to obtain riches, while it is continually evident to them that, obtained according to their plan, these things are transitory, and cannot be enjoyed for any length of time. But though their experience is continually pointing out to them the fallacy of the plan they adopt, they manifest no desire to adopt a better one, or to seek to know wherein theirs differs from that prescribed by the Almighty.

Jesus at one time, in speaking to his disciples in relation to riches, and the blessings attendant upon its enjoyment, gave them the plan by which they might obtain them in abundance, and upon a correct principle; he says, "seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." At the present time, however, mankind have reversed this, and the plan they now adopt is to seek the riches first, and it once obtained, the kingdom of God and his righteousness may be attended to afterwards. Jesus, doubtless, perfectly understood the principle by which riches and its concomitants might be legitimately obtained and enjoyed, and throughout the whole of his teachings, as they have been handed down to us, it is apparent that he enforced upon the people the necessity of their seeking the interests of the kingdom of God, of being obedient and submissive to Him, as matters of primary importance without which they could not enjoy these blessings to any extent, or for any length of time.

As it has been with mankind in pursuing riches, so it has been with other blessings; they have reversed the plan proposed by the Lord. The love of self has predominated; and they have allowed it to prevail in them to such an extent that it has blinded their eyes to their true interests. They have, in their anxiety to grasp a shadow, like the fable of the dog and the meat, let the opportunity to obtain and secure the reality slip by. Their shortsightedness is extraordinary. They have operated with the elements of wealth and happiness which have been placed within their reach as though they were the controlling power, and the only beings whose will ought to be consulted. They have scarcely realized that the earth and the fulness thereof, the heavens and all their glory, are the Lord's, and that they are his to bestow or withhold. Hence, they have not obtained these blessings upon correct principles and they have failed to accomplish what they would accomplish were they obtained legitimately.

Do mankind desire peace, happiness, honor, exaltation, riches and every blessing that heart can conceive of? If they do, let them consult the interests of the Lord, our Father in the heavens, the Creator of all things; let them make His will their will, His wishes their wishes; let them make it their delight to obey His laws, to reverence His precepts, to aid in bringing to pass His purposes; and if they will do this, identifying themselves and all that they have with His kingdom, they will most assuredly secure to themselves all these blessings in perpetuity, and instead of the earth being a pandemonium, the abode of unhappiness, wretchedness and every evil thing, as at present, it will become a heaven, a place of rest, where peace and plenty will abound, and where God and his angels will delight to resort.

If mankind were to consult their true interests this would be the course they would take; in taking it they would find a field sufficiently ample for the full scope of the most towering ambition, and for the legitimate exercise of every faculty that can bestow happiness or gratification. This is the course which the Lord designed for man to take, and the man who does take it will obtain all these blessings, because the Lord has promised them, and he can not lie. The Lord, of course, will not force mankind to adopt his plan, for he has given them their agency; but he has placed it before them, and told them in the most emphatic language, confirmed by the most solemn promises, what the effects of obedience to it would be—that riches, honor, immortality and endless lives, with every blessing necessary to fit them to enjoy the peaceful occupancy of the earth, would be theirs; and he has left it optional with them to embrace or reject it.

Until mankind are willing to acknowledge that God is supreme, and that He has a right to dictate and control all the affairs of His creations—until they are willing to abandon their short-sighted selfishness, and make every sacrifice necessary to forward His interests, with perfect faith and confidence that He has the ability and disposition to reward them for all they forego, they may seek in vain for the enjoyment of these blessings, for upon no other principle can they be legally obtained.

The Indians in the North.

John Beeson, Esq., a gentleman from Rogue River Valley, O. T., is at present in this city, endeavoring by various means to create a feeling of sympathy in favor of the red men of Oregon. We are informed by Mr. B. that he was obliged to flee from his home to escape the violence threatened by a party composed of disbanded volunteers and others, for the share he had taken in disabusing the public mind in Oregon and the Eastern States in relation to the war and its causes. He had dared to offer a plea in behalf of the Indians, stating some of the wrongs which they had endured, and throwing a portion of the blame of the war on the whites for their oppressive cruelties practiced upon the aborigines; and because he had done this, indignation meetings were held, speeches made and resolutions passed, condemning the course he had taken, and styling his communications "misrepresentations and charges against the people of Southern Oregon, without the least shadow of truth, and the production of a low and depraved intellect;" and resolving "that it was the duty of all well meaning citizens promptly and publicly to expose him, as by neglecting to do so the falsehoods set forth by him might be received as truth." From his statement we learn that they were not content with passing these resolutions, but were determined to lynch him; a friend informing him of their intentions, he deemed it prudent to seek safety in flight.

We know nothing of Mr. Beeson's antecedents, but from our conversations with him, and from a perusal of the papers containing his statements, we are satisfied that, so far as the Indians are concerned, his position is a correct one, and that his views in relation to them and the treatment they ought to receive, are humane and philanthropic. The ideas indulged in by many in regard to the Indians, with their treatment of that people, must be revolting to every man whose heart is not completely deadened to all the feelings of humanity; and no man is justified in sitting calmly by, while measures for their destruction and extermination are being adopted, without uttering his protest against the iniquity of such a proceeding.

The Indians have, without doubt, committed great outrages, but they have also suffered oppression and innumerable wrongs from the hands of the whites, which have been unchronicled and untold except among themselves, while those perpetrated by them upon the whites have been blazoned trumpet-tongued throughout the land from a thousand presses, rousing a spirit of revenge and hatred against all who wore a red skin. Imbued with this spirit, numbers have almost persuaded themselves to look upon it as a duty to extirpate the Indians as a dangerous nuisance, on the same principle that they would wild animals, without regard to their innocence or guilt. This course of folly brings its own punishment, and the dreadful results of the adoption of this idea must, sooner or later, be apparent. The Lord will not permit such heinous crimes to pass unpunished.

According to calculations made by Mr. Merriam, the meteorologist of Brooklyn Heights, three hundred and thirty-nine persons have been killed and wounded, either by their own guns or the guns of their sporting companions, in the fifty-three months preceding June, '56, within the field of his research, while hunting little birds to kill or wound them: a greater number of persons than were felled by the pestilence during the visitation of the yellow fever to New York in 1819 and 1824, when the business portion of the city was nearly abandoned by its inhabitants. If this is the retribution which follows the unnecessary slaughter of sparrows, how much more terrible the retribution following the needless slaughter of those made in the image of God, who are of more value than many sparrows, though they may be Indians!

The idea that they are so inferior to the whites as to be incapable of appreciating kind treatment and the proper administration of justice, is incorrect, and entirely unwarranted by facts. All unprejudiced men, who have had intercourse with them, bear testimony to the strength of their attachments, and the feelings of affection and gratitude evinced by them whenever there is an occasion for the display of such emotions. A conciliatory course and kind treatment have their effects upon the most debased, and the red men have repeatedly proved that they are not insensible to their influence. In one of the letters published by Mr. Beeson in the Oregon *Argus* we find an account of an interview which he had with Dr. McLoughlin, whose name and history are so completely identified with those of Oregon as to be inseparable; in speaking of the Doctor, he says:

"Fifty-three years he has lived and traded with the Indian tribes, twenty-two of which he was Superintendent, or he might have been called King in Oregon. When he first arrived on the site of this city he had but seven men, and was surrounded by 5000 Indians; yet he maintained absolute authority, and during all those years had no general war. I inquired, 'How did you prevent difficulties?' He replied, 'By the administration of impartial justice. The Indians saw that they were protected as well as punished by law, and they learned to respect it. On one occasion a white man committed a rape on an Indian female. I sentenced him to forty stripes in presence of the tribe, which was applied with such severity as to cover him with blood and gore; but if I had not done it two white ladies then coming into the country would have suffered from retaliation, for which if I had inflicted punishment general war would have been the consequence. Indians are tenacious of their rights, and the only way to live in peace is to maintain just laws.'"

Had this example been followed much difficulty might have been avoided, and there would have been comparatively but little occasion for bloodshed. It is by taking this course that the inhabitants of Utah have been enabled to maintain peaceful relations with the restless and predatory tribes by whom they are surrounded, and have avoided the expensive and bloody wars that have been waged in other Territories. How much better it would be for all concerned if the Government and people should adopt this policy in all their intercourse with the aborigines. It would have a tendency to bind them to us with eternal bonds that would never be dissevered; and instead of being, as at present, a revengeful and uncompromising enemy whenever the occasion offers, they would be a safe and reliable ally of whom the nation might be proud.

We intended to publish an address of Mr. Beeson's to the citizens of Rogue River Valley, we have, however, been compelled to defer its publication until next week.

News from the Sandwich Islands.—By the arrival of the bark *Yankee* from Honolulu, we have received advices up to July 4th. The fourth had been duly celebrated by the total suspension of business and the firing of salutes; at the rooms of the American Club the Declaration of Independence was read, and speeches were made suitable to the occasion. In the evening the club gave a grand ball in honor of the day.

On the 19th of June, His Majesty of Hawaii, Kamehameha IV, was married at Honolulu to Miss Emma Rooke, daughter of Dr. T. C. B. Rooke. Some three thousand persons were present on the occasion. A salute of artillery was fired on the event. In the evening there was a grand ball at the palace. The King is 22 years; the Queen 20.

The old goddess "Pele," who rules among the craters of Hawaii is becoming again quite restless. On the night of the 8th of June, a severe shock of an earthquake was felt at Kawaihae, which cracked stone walls and roused every body from bed. The action of the volcano at Mauna Loa has been somewhat increased of late, but the lava stream which was formerly tending towards Hilo, has now branched off and is running to the southward, where less injury will be done.

We have received an interesting communication from Elder John T. Caine which we are obliged to defer until next week.

EASTERN NEWS.

By the arrival of the *Sierra Nevada*, we have four days later from the Atlantic, one week later from Europe, and a little more than a month later from Nicaragua.

Col. De Shiel, who had been commissioned by our Government to make arrangements with the Government of Nicaragua for the transmission of the California mails through the transit route of Nicaragua, had arrived in that country, and was on his way to Granada when the *Sierra Nevada* left. If he should be successful in making an arrangement of this kind, the Eastern mails will be received on this side several days quicker than by the present arrangement.

The condition of affairs generally in the Eastern States remain about the same as shown by our last accounts. The political parties were on the alert and were manifesting considerable earnestness in the canvass. There is every prospect of a fierce struggle for the Presidency.

Mr. Fillmore arrived in New York on the 11th of June, and was received with unbounded enthusiasm by his friends. He was escorted to the St. Nicholas Hotel, and a grand procession, banquet, &c., were arranged to come off in his behalf on the 25th. In reply to the inquiry whether he intended to decline engaging in the Presidential contest, Mr. Fillmore said:

"I have already written a letter accepting the nomination tendered to me; but to make assurance doubly sure, I now tell you that it is my determination to stand by the party that has nominated me; and till that party sees fit to withdraw my name it will not be withdrawn."

The ex-President had paid Philadelphia a visit and was grandly received. One hundred guns were fired. In fact, wherever he has gone he has been received with the greatest enthusiasm, distinguished men of all parties vieing with each other in honoring him.

Matters in Kansas wore a calmer aspect than at the previous advices. The South has made a proposition in the Senate for the pacification of Kansas; the North have not received it favorably. Gen. Smith has been sent to that unhappy country, to supersede Col. Sumner.

The discussions in the Senate on the exciting questions of the day were characterized, as usual, by an uncompromising and malignant spirit; each party being bent on carrying out its views at all hazards.

On the 22nd of June a terrible gale occurred at New York, Brooklyn, Jersey City and places adjacent. Several buildings were blown down, and a number of boats capsized. Many persons were injured and several killed, but the number was not known. During the prevalence of the storm, thunder and lightning roared and flashed terrifically, and the electrical fluid struck in a number of places, killing a woman in Brooklyn; and it is feared others had suffered from its awful effects.

The Rochester papers of the 20th of June contain further particulars of the shooting of James J. Strang, of Beaver Island, alluded to in our last week's issue. Capt. Mc Bride of the United States iron-steamer *Michigan*, which was lying at the pier at Beaver Island, sent his pilot to Strang, who was a short distance off, with a request for him to come on board the steamer on some business. As Strang was returning with the man, and when they were about half way down the dock, two men stepped out from behind the wood piles with which both sides of the dock are lined, and one of them fired a revolver twice, both balls striking Strang; the other then fired a single pistol the ball of which struck him near the vertebral column, at the small of his back and passed into his body. The men, whose names are Alexander Wentworth and Thomas Bedford, made no attempt to escape, but surrendered themselves up to Captain McBride. The tracing of the two balls by the surgeon was not strongly attempted, as they were supposed to be mortal.

The news of the dismissal of Mr. Crampton had reached England, but did not create much excitement. The London journals all have editorials on the subject. They now argue that, as Mr. Crampton's case is a personal one, there is no necessity to send away Mr. Dallas, who, at the present moment, is quite popular. The *Daily News* says that it is with the Northern States of the Union that Britain should come to an understanding, for the Northern States would rather dissolve the Union than go to war with England. The *News*, however, thinks that the dismissal of Mr. Dallas would serve no purpose but to ripen animosity. The London Morning *Star* thinks that to involve some fifty or sixty millions of people, of the same race, language and religion, in desperate and deadly strife, in order to avenge the dignity of a Crampton, is too great an absurdity to be for a moment entertained. The people appear to be averse to a war of this kind, as they feel that it would be disastrous to commerce, and would be apt to affect them in their most tender spot—their pocket. The tremendous loss of life, and the misery and suffering which would inevitably follow a declaration of war, seems to be but little thought of, and has but little weight in deciding against such a measure; it is the monetary interest that must be consulted, and if by the suspension and destruction of commerce, it is likely to be affected, then a strong protest will be heard against the war.

Considerable sensation had been caused in Madrid, Spain, so say the Madrid journals of the 4th of June, by the discovery of a conspiracy to assassinate the Queen. The attempt was made by a young man, a carpenter, who was drawn into the secret society which was organized, and who was designated by lot to do the deed. The reward for firing on the Queen was to be 2,000 piasters; the failure to do so was to be punished by death by his fellow-conspirators. He was prevented from discharging the pistol with which he had provided himself, by the seizure of his arm by a police agent.

In France the inundations of the Loire and other streams have done fearful damage. The Emperor had visited the inundated districts, and had disbursed large amounts of money from his private purse for the relief of the inhabitants. The latest accounts state that the rivers were subsiding. Nothing like an accurate estimate of the damage done by the inundations has been published; but it has been roughly estimated that 40,000 people have been rendered houseless, and that 100,000 have been thrown out of employment. In the slate quarries of Angers alone, which have been completely overwhelmed with water, 10,000 persons have been thrown out of work and at the same time deprived of shelter by the destruction of their cottages. Tours and the adjacent country is described as being covered with water as far as the eye can reach. Wherever the eye rests it sees farms submerged, houses that cannot be inhabited for a long time to come, even if they can ever be inhabited again, and on the heights thousands of victims grouped together without shelter and without food. In Lyons, as the waters recede numerous bodies are discovered, all in a state of decomposition. A letter from Arles states that the extent of the country inundated in that neighborhood is at least twenty leagues.

Walker and the Prospects in Nicaragua.

The news from Nicaragua is important. There had been an alliance of the States San Salvador, Guatemela and Honduras formed with the intention of destroying Walker's power in Nicaragua. About two thousand of the allied troops commenced their march for Leon, but hearing on the way about the battle of Rivas, and the defeat of the Costa Ricans, two hundred deserted, and the remainder refused to proceed. Honduras then withdrew from the alliance. When Walker received the intelligence that the forces of these powers were on their way to attack Leon, the present capital of the country, he lost no time in marching with an adequate force to that point, with the intention of giving them a warm reception. He remained a week in Leon arranging affairs, and then left for Granada. Scarcely had they reached Granada before a courier arrived, bringing the intelligence of the flight of Rivas, the President of Nicaragua, and his cabinet. The reason assigned for this sudden flight is their fear of Walker. In an address which Gen. Walker has issued to the people of Nicaragua he charges the Rivas Administration with an attempt to create troubles, difficulties and war, between the people and the Americans whom they had invited thither. He also declares that they have coalesced with the armed and declared enemies of the Republic of Nicaragua, with the forces mustered by Carrera for the subjugation of their own people. Therefore, he says he considers the late Provisional Government no longer worthy of existence, and he has, in the name of the people, declared its dissolution, and has organized a Provisional Government until the nation exercises its natural right of electing its own rulers. Don Fermin Ferrer was declared President of the new Provisional Government. In the election of the regular President of the Republic, delegates were chosen from the different departments, and the candidates submitted to them; there were three candidates presented, but the majority of the delegates gave their votes for Walker. He, however, declined to accept the office upon their votes, and, therefore, had a decree issued annulling the entire election. If it was the wish of the people that he should hold the office of President, he signified his willingness to do so; but, lest he should be accused of using an undue influence to effect this, he wished to submit it to a popular vote of the people. The election came off on the 22nd, 23rd and 24th of June, and resulted in the election of Gen. Wm. Walker, President of the Republic of Nicaragua, for the regular term of two years. His soldiers were not permitted to vote.

Walker's star is in the ascendant, and if any dependence could be placed in appearances and fair prospects, he might safely calculate on a brilliant future. But in Nicaragua at the present time there seems to be a deficiency of the material necessary to build a stable government. It is evident that there can be no dependence placed on the Nicaraguans themselves, and until there is more of the Anglo-American element introduced into the country, there can be but little hope entertained of there being any thing permanent in the shape of government. Walker has evinced considerable talent and statesmanship during his brief career in that country, which, with his other qualities, amply capacitate him, in the opinion of his admirers, for the position he now occupies. The recognition of his government by the United States will strengthen him, and we shall expect ere long to hear of him adopting retaliatory measures towards his hitherto troublesome neighbors. The *fixidity of purpose* which is said to be a characteristic of Louis Napoleon, appears to be a prominent trait in the character of Walker, and he evidently believes that he is destined to accomplish what he has undertaken. It is this belief, doubtless, that has supported him, and aided him in exercising the resistless energy which has overcame so many obstacles.

Whatever the future of Walker may be, whether he is the man to carry out the "manifest destiny," or not, the ball has been put in motion, and it is not at all probable that it will stop rolling until Central America is throughly denationalized, and the present inefficient and unsuitable forms of government supplanted by a liberal, expansive and vigorous system that will raise that once lovely country to its former glory and consequence.

EVENTS OF THE WEEK.

The Vigilance Committee still continue their operations in shipping off and arresting such characters as merit their attention. Judge Terry is still confined in their rooms, and there is nothing known by outsiders about their intentions respecting him. Interior papers who have hitherto upheld their organization begin to think that they ought to disband; those of the city presses, who have been in favor of their proceedings, still advocate the necessity of a continuation of their labors; and some writers go so far as to urge the organization of such Committees throughout the State. One object of these organizations is to be the removal of the State officials, peaceably if possible, by force of arms if requisite. The "Law and Order" party contend that the Vigilance Committee are falling into disrepute, and that they can not possibly hold together much longer. Whatever the designs of the Committee in relation to disbanding, or continuing their organization may be, the hubbub raised about their movements seem to have but little effect upon them, at least so far as outward appearances go. Mr. Hopkins has been removed from the engine house where he was carried when wounded, to his home; his recovery of late has been quite satisfactory.

The Republican party in the city have held a meeting ratifying the nominations of Fremont and Dayton; they have also organized a Fremont "Bear" Club. The club is thus styled in allusion to the bear flag raised by Fremont and his mountaineers in California in '46. The Democrats have also organized a club, which will probably be styled the "Buck and Breck Club."

On Thursday a man by the name of Bulger, one of the individuals sent away some time since to the Sandwich Islands, returned on the *Yankee* to this port. Immediately on the arrival of the vessel, and before she dropped her anchor, a courier was despatched to the Committee informing them of his return. A deputation was sent down to the vessel and he was conveyed to the Committee Rooms. The news of his arrival created considerable excitement and there was a tremendous rush of people to the vicinity of the Committee rooms. Carr and Gallagher who where shipped at the same time, were in Honolulu when the *Yankee* left. There has been considerable speculation indulged in relative to the course the Committee would pursue with him. Many have an idea, (and some openly advocate its necessity,) that the Committee will execute him, as in his sentence at the time of his exportation death was the penalty affixed to his return.

Scarcely had the excitement attendant upon the re-capture of Bulger subsided, before the city was again thrown into a fever by the announcement that Dr. A. Randall had been shot by a man named Joseph Hetherington, a notorious character who shot a Dr. Baldwin in 1853 in a dispute about the ownership of a lot. The cause of the difficulty is said to have been an unsettled indebtedness of Randall to Hetherington. The latter had loaned the former money at exorbitant rates of interest, for which the former had given land, etc., in security. A coolness had sprung up between them in consequence of Randall not being able to meet these payments promptly. It is reported that Hetherington has been pursuing Randall about the streets endeavoring to pick a quarrel with him for some days. On the day when the shooting took place Randall went into the St. Nicholas Hotel, where he stops when in town, and was followed by Hetherington, and some friends. When Hetherington came into the bar room, he stepped up to Randall, seized him by the whiskers, and jerked him five or six feet from where he was standing. They were both armed, and both drew their arms simultaneously and fired; after the first shot the Doctor ran behind the counter and in this position he fired another shot. Hetherington shot twice afterwards, and then, as Randall dropped behind the bar, he reached over and putting his pistol close to Randall shot him in the head. The ball entered the left temple and lodged in the right lobe of the brain; he was instantly rendered senseless. The ball was a very large one. This was the only shot of the five that took effect, although upon the examination of Hetherington's hat it was found that one of Dr. Randall's shots had passed through it just above the head. Hetherington was arrested by a police officer, members of the Vigilance Committee soon relieved him, however, of his prisoner, and conveyed him to their rooms. The witnesses, of whom there were several, were required to go before the Committee on Thursday evening, to give their testimony.

THE WESTERN STANDARD.

Correspondence.

For the Western Standard:

MR. EDITOR:

In a previous communication to the STANDARD, I attempted to give what I considered, a practical definition of the word faith. According to the Bible, it was "through faith we understand that the worlds were framed by the word of God; and miracles and mighty works were wrought." The faith here spoken of, through which the worlds were framed, and that spoken of in my article, I say, was nothing more or less, than a knowledge of the ways and means by which a desired result could be produced. I say, the faith which enables an architect or a builder of houses, to plan and build, is nothing but their knowledge of the theory and practice of their respective professions, coupled with a desire and determination to accomplish a certain purpose; and, as I have before said, he who possesses sufficient knowledge to make a watch, also possesses sufficient to alter and repair it: and so far as faith is concerned, He who framed the worlds—organized the human body, and governs and controls all things, acts upon the same principle as the architect, builder and watchmaker. This knowledge of causes, or ways and means, I consider, the evidence and assurance of things hoped for, but not seen.

As I am not writing for controversy, I will observe, that any theory which is not practical, needs no arguments to disprove; but a few questions concerning it, might be profitable. And any theory that is practical, needs no arguments to support it; but a few words by way of explanation, is all that is necessary.

Faith is of two kinds, one I will call perfect, the other subordinate. Faith perfect, can only be exercised by independent beings, or so far as they are such. Therefore, it can exist in a perfect state only with Him who is Omnicient and Omnipotent, or in one who understands, and can control all causes. Men can exercise this faith just as far as they are independent agents, or actors.

Faith subordinate, is that which dependent beings exercise in their superiors, or in those with whom they enter into covenant. He who exercises faith subordinate, may not understand any of the absolute causes that produce a desired result; but their faith is their assurance, or their confidence in a second or third person. It was *not* this kind of faith through which the worlds were framed, or any thing else was framed; but it *is* the kind of faith that stimulates one individual to employ another, to build *for* him a house, or to alter and repair *for* him a watch. It is this kind of faith that stimulates individuals to enter into covenant one with another, generally.

It is faith subordinate, that one exercises when he obeys the gospel, when he enters into covenant with his God—a covenant that is called an everlasting covenant, which is after the power of an endless life. Many of the ordinances of the gospel do not seem to have any direct bearing upon the results that are produced through their observance; and by many intelligent, well meaning men, they are looked upon as nonessential. And such would be the fact, in the absence of this covenant between God and man. Why sins should be remitted through the ordinance of baptism, or the Holy Ghost received, or the sick healed through the laying on of hands, is, because God has promised to bestow these gifts upon those who will keep covenant with him. Therefore, let no one who enjoys the gifts promised in the gospel, be high minded; but fear, lest by not observing the conditions of the covenant on his own part, he forfeits his right to the promised blessings. For he that administers in the house of God, is only a fellow-servant, and an heir to the same promises contained in the covenant, as the one administered unto; and, in this digression I may as well remark, that *signs* or the gifts promised in the gospel, are not commonly enjoyed by any but God's covenant people. Hence, signs *follow* them that believe. For, until a man believes, he will not enter into covenant with man, or his God.

Now let us examine the process by which a man obtains faith in the only wise and true God and Jesus Christ whom He has sent, and faith in the gospel.

Man in his natural state, as it is called, finds himself dissatisfied. Riches, preferment, honor and applause have all been possessed and enjoyed; but the man is not satisfied. Something still is wanting. Dissatisfaction creates desire, desire seeks for evidence on which to build hope, &c. But first, by way of illustration, let us examine the process through which the mind of one man passes in obtaining that faith and confidence in another that justifies his entering into covenant with him.

Having a desire to accomplish that which requires more force and skill, or knowledge and power, than I possess within myself, I *desire* (one of the first causes of voluntary action) help. I hope—I seek—I hear of one (unless I do, I can not possibly believe in him) who is able and willing to render the desired aid. Inquiry causes acquaintance, which produces belief. Belief urged on by desire and hope, justifies action and induces me to enter into covenant with the desired one, of whom I have heard. The conditions of the covenants being determined, we commence to mutually prove each other; and, as the desired work progresses, confidence in each other's abilities and integrity increases, until faith is generated. After the contracts have been completely fulfilled, their perfect knowledge, in regard to the past transaction, assumes precedence, and faith, belief, hope and desire, in regard to this particular transaction, no longer have a controling influence, but become supernumeraries. They are not annihilated, as some suppose, through the consummation of the past, but remain to be used on a future occasion, being thereby strengthened and invigorated; in fact, the source from which they invariably spring, is the happy consummation of the past. By a similar process, the mind of man obtains faith in the gospel, and in the only wise and true God and Jesus Christ whom he has sent.

Man being dissatisfied, desires consolation. He seeks, he hears the gospel preached—he hopes it is true—he inquires, which causes acquaintance, which produces belief, which justifies action, and induces the individual to obey its precepts and ordinances; which creates knowledge in part, which constitutes *faith* in the gospel, and in the only wise and true God and Jesus Christ whom He has sent. By this process, man obtains a knowledge of, and enters into covenant with the One who understands and can control all causes. By this process, man fulfils his part of the conditions of the Everlasting Covenant, which entitles him to the gift of the Holy Ghost, the Comforter, the Spirit of truth, that leads into all truth, and shows things that are to come. The individual that is in possession of this gift, has not only obtained consolation, but is in the enjoyment of the highest state of felicity attainable by man in the flesh.

Now, let us inquire what it is that constitutes, or created the individual's faith of whom we have been speaking. Is it not the knowledge that he has obtained by proving the promises contained in the gospel to be true? Most certainly. He was promised consolation, by complying with certain conditions. He has fulfilled his part, and received according to the promises contained in the covenant; and upon the knowledge of the past, his faith, belief, hopes and desires of the future are built.

"The wind bloweth where it listeth; we hear the sound thereof, but can not tell from whence it cometh or whither it goeth: so is every one that is born of the spirit." As I have before said, no man can tell how these great results have been produced; all the individual can say, is, that he has done certain things on his part, and has received what was promised in the gospel; consequently, he believes the gospel is true, and that the One lives who made the promises therein contained. Precisely as one man obtains faith and confidence in the word of his fellow-man, so man obtains faith and confidence in the word of God, viz., by proving them. And from the fact, that what a man does in obeying the first principles of the gospel, has no direct cause in producing the results that follow, one draws the strongest reasons that could be given, to prove that the One lives who is said to have made the promises to man that are contained in the gospel. For, if the gift of the Holy Ghost was nothing more than the result of the labor of the one who possessed it, it would not be a gift, but an acquired possession, for which no one would be entitled to gratitude, and it would rather indicate that no higher power than man existed, and man could have no faith in any being greater than himself and his fellows. Consequently, as I have before said, it is faith subordinate that man exercises when he obeys the gospel, the ordinances of which seem to have no direct bearing upon the results produced by their administration. Notwithstanding, no individual need expect to receive the gifts promised in the gospel until he has complied with all their requirements, both according to the spirit and the letter thereof. Why? Because such are the forms and conditions of the Everlasting Covenant, between our Father in heaven and His children on the earth.

This kind of faith being that most commonly spoken of, has led many superficial observers to conclude that faith was nothing but a blind belief. This I have said is a mistake, and I repeat it. It was not this kind of faith through which the worlds were framed, or any thing else was framed; but it *is* simply that kind of faith which justifies dependent man, in entering into, and keeping covenant with an independent God, who has faith perfect within Himself to frame worlds, and all things therein—to heal the sick and to do all the mighty miracles spoken of in the Bible, when called upon by those that have faith in, and keep covenant with Him. For it is He alone that bestows the gifts promised in the gospel to those who comply with certain conditions. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

I now wish to make a few general remarks upon the subject under consideration. First, I will say that neither faith or belief is the absolute cause of voluntary action. A man may have the most perfect assurance of his ability to perform a certain work, and neglect, or refuse to act. His neglect or refusal may be in consequence of partial exhaustion, or of indolence, or some remote motive of policy. Consequently, belief and faith can only be called auxiliary or helping causes of action in men; and, unless these are accompanied with desire and hope, sufficiently strong to overcome all opposing influences, they are powerless.

Now, in regard to the nature of desire, hope, belief and faith, I will say that in the examples we have exhibited, the mind has seemed to step, as it were, from one state to the other, until it arrived at the consummation of a certain purpose; and all these different stages might appear to be only degrees of the same passion or emotion; but if we carefully examine ourselves we shall find that they are separate and distinct, and not unfrequently act in opposition to each other. For example: a man may *desire* a thousand dollars, but have no hopes of obtaining it. Again, a man may *hope* that his sick friend will regain his health, while at the same time he *believes* his recovery impossible. "Abraham *believed* against *hope*." Again, can believe, and attempt an untried experiment, which may succeed, or it may fail; but faith attempts what has frequently been accomplished, and acts upon well understood principles. Perfect knowledge in regard to a certain transaction is not acquired until the act is passed, or placed beyond a contingency. Belief may be right or wrong, according to the evidence from which it springs. Faith is weak or strong, according to the imbecility or the energy of its possessor. "Be always sure you are right, then go a-head."

We may not easily determine where belief ends and faith begins, neither is it easy to determine the exact point or line, where inch No. 1 ends, and inch No. 2 begins on a two foot rule. It may not be easy to determine the difference between the nature of faith and belief, neither is it easy to define the difference between the nature of three and five. Nevertheless, a line exists that separates one inch from the other, and a difference exists between three and five. The difference between three and five is one of order and magnitude, and the same difference exists between faith and belief. Faith being the consequence of practical knowledge, whereas, belief may exist without the least practical knowledge concerning the matter. Belief not unfrequently springs from nothing but desire and hope. "The wish is frequently father to the thought." This kind of belief is the foundation of almost all religious delusions. It was this kind of belief that stimulated Peter the Hermit and the Crusaders to attempt the recovery of the Holy Land from the infidel Turks. It is this kind of belief that makes some men expect much when but little is to be obtained—to promise quickly and perform slowly.

This kind of belief inspires enthusiasm and fanaticism. All men to a greater or less extent feel its influence. It creates a zeal without knowledge. It anticipates a result without any regard to the cause. It jumps at a conclusion without the details of an argument, and, it is seductive, because it is commonly entertained by benevolent well-meaning, well-wishing individuals. It is delusive because good men desire that it should be true. If it reasons at all, it reasons *a priori*; and by assuming false premises, it arrives at wrong conclusions. Such was the reasoning of Mr. Miller and others, a few years since, concerning the end of the world; and such is the reasoning of A. J. Davis and other spiritualists generally.

The great results of creation are fixed facts, ordained before the foundations of the world, and some of them have been revealed to man for his encouragement, and to inspire him with desire and hope. But the time when, and the details of how these great results are to be produced, no man knoweth, not even the angels of heaven, but the Father only. Consequently, when these spiritualists have communications concerning the future, they are more frequently false than true. Not that the spirits wish to deceive their friends on the earth, but simply because they attempt to tell what they do not know. The details of most future events, are a sealed book to the eye of reason. Those who are moved by the Holy Ghost, often declare things, in general terms, that their own understanding does not comprehend. The secret things belong to the Lord; things that are revealed, belong to us and our children. A knowledge of the past and present is the common property of all. A knowledge of the future is possessed by but few. "Sufficient unto the day is the evil thereof."

There is also another kind of belief that springs from the propensities and the desires of men, which is not only seductive and delusive, but malicious and criminal. This species of belief is peculiar to those who receive not the truth when revealed to them, because they have no love for it; and, consequently are left to believe a lie that they may be damned; because they have pleasure in unrighteousness. These are they who after having tasted the good word of God and the powers of the world to come, afterwards treat the Everlasting Covenant with contempt, and willfully refuse to obey or respect it. Consequently they are left to work all manner of uncleanness with greediness, that they may go to their own place; having been given up to the desires of their own heart's lusts.

> "For this eternal truth is giv'n,
> That God will force no man to heav'n.
> He'll call, persuade, direct him right;
> Bless him with wisdom, love and light;
> In nameless ways prove good and kind,
> But never force the human mind."

I think that I have written enough to make myself understood, or to give others an understanding of my ideas concerning that faith which enabled Jesus Christ to open the eyes of the blind—to heal the sick, and to perform what is called, his miracles. If Christ was an independent being, His faith consisted of the knowledge and power possessed within Himself. If He was a dependent being, His faith consisted in the knowledge of, and confidence in some superior being, that possessed the knowledge and power requisite to do the desired work; in either case the faith that wrought the miracle, was nothing more or less than a knowledge of the necessary ways and means, united with desire and hope. "Faith is the evidence of things hoped for."

According to my conclusions, the belief that men entertain, may be false, and at the same time be counted to them as faults or misfortunes, according to the motives and desires of those by whom the belief is entertained.

This article is a sequel to one that appeared in the ninth number of the STANDARD, and I think answers some criticisms of Philetus that appeared in number eleven.

PHILO.

From our Correspondent:

SALMON FALLS, El Dorado Co., Cal., July 7th, 1856.

DEAR BROTHER CANNON:

Although there is no particular news to communicate, I thought I would drop you a line to let you know that we are still pursuing the uneven tenor of our way through these mountainous regions, sometimes over parched and arid hills or plains exposed to the burning heat of the sun, and sometimes through shady groves, or by the side of some winding and softly murmuring brooklet where the leafy foliage of the trees almost meets overhead, forming a beautiful natural arbor and a shelter from the direct and scorching rays of the bright king of day.

It is to *me* a matter of regret that I can not report much progress in our labors; others seem to prosper in their efforts to bring men to the knowledge of the truth, and baptize their hundreds, while we during nearly eight months of assiduous attention to the duties of our calling have baptized but one. I frequently fear it is the result of our own unskilfulness in the cultivation of our portion of the vineyard. For myself I am free to confess, that while I might perhaps plough and plant tolerably well, it requires a much more experienced and skilful workman, to water, dig about, prune and nurture the tender shoot so as to cause it to bring forth fruit. Still, should we not accomplish any thing else, we have the satisfaction of knowing that wherever we have gone, we have been the means of allaying and calming the popular prejudice and excitement against Mormonism, and the reflecting portion of the inhabitants of the region of country we have visited, begin to think that it is not quite such a ridiculous, gross, and wicked imposture as they had been accustomed to regard it, and that the Mormons are not quite so unreasonable, corrupt and blood thirsty as they are represented to be, and there seems to be a pretty general revulsion of feeling—I can not say in *favor* of our principles—but in favor of neutrality towards us. This is certainly gaining a good deal, and a great share of this is undoubtedly due to the influence of the STANDARD.

The weather is extremely warm, and it is very fatiguing and enervating to climb these rugged hills, and though divested of coat and vest, we seldom reach the top of one of them without being thoroughly saturated with perspiration; yet often when we reach the summit of some lofty eminence, or light upon some spot from which we can obtain a more than usually beautiful and extended view, I feel fully repaid for the toil of ascension. At such times, while the rich and fertile valley of the Sacramento lies extended beneath our feet, dotted over with its white dwellings, seen like specs in the distance, with the river winding through the midst of yellow fields of waving grain like a thread sparkling in the rays of the sun, we pause while we gaze upon the loveliness of the scene, to cast a lingering glance towards those dim and distant mountains behind whose towering and hazy peaks lies the great metropolis of the Pacific, and to think of those self denying philanthropists, who confined in some obscure recess of that great city, are toiling day and night to assist in the great work of spreading abroad the knowledge of the truth, and of emancipating the human mind from its bondage of error, ignorance and superstition, without any thing to relieve the monotony of their labors, without any change of scene to refresh and invigorate their minds, and their self sacrifice and devotion perchance unnoticed and unappreciated. When I look at the STANDARD and think of the patient perseverance manifested by those connected with it, I feel ashamed even to *think* that we have any trials.

The Fourth, we spent at brother Crow's and sister Harmon's. Early in the morning our ears were saluted by the report of cannon announcing the 80th anniversary of our National Independence. The sound fell sadly and mournfully on my ear; I did not feel that sparkling animation which used to kindle in my soul when "Independence day had come;" the rejoicing seemed to me to be out of place, and resembled a party of children celebrating their father's birth day while he is lying on his couch in the last agonising throes of death. Surely it would have been far more appropriate had it been set apart as a day of fasting and humiliation, instead of a day of rejoicing and feasting.

The news from the east is truly alarming; the storm which has so long hovered over us, darkening our political sky, and filling every heart with fearful forebodings, has at last burst upon us in all its fury. Already the fierce mutterings of its distant thunders reverberate in our ears, the precursor of that terrible tempest which is about to sweep the last vestige of those institutions which have been the pride of our fathers, the admiration of the world and the hope of the oppressed of all nations. It is vain longer to cry "peace, peace," it is useless to shut our eyes to the danger that threatens us—civil war is inevitable! All the dark passions of human nature are aroused and let loose; the demon of anarchy and confusion is unchained, and that terrible conflict is already commenced which can only end in the annihilation of one, if not both of the parties engaged in it. The question with the most sagacious statesmen of the day, now, is not "How shall we avoid civil war? how shall we preserve the Union?" but, "How shall it be terminated with the least loss of life and property? what course shall we pursue so that the loss of the Union shall not also involve the loss of those institutions and principles upon which it is built?" The great question *now* is, whether amidst the general wreck any thing can be saved; is there any spot where a seed from the tree of Liberty may be planted, to grow up in freshness and renewed youth and vigor, to give shelter to mankind beneath its spreading boughs, when its parent tree shall lie prostrate, dismembered and moldering in the dust, or is even this to be denied us, and the last expiring ray of hope to perish amidst the surrounding gloom. And are the anticipations of the world to be disappointed? Is there no hope for the poor, the down trodden and oppressed? Has the Sun of Liberty for ever set behind the dark clouds which now linger around the horizon? No! Even now the bright star of hope is seen arising above the scene in silent beauty and majestic splendour; its rays penetrate the gloom and inspire the breasts of thousands with renewed hope and energy. A seed from the tree of Liberty has long since been planted, and has flourished unnoticed and unknown; it was wafted by the storms of persecution and hate, and was dropped in the kindly soil of Utah. There, unmolested by selfish and unscrupulous demagogues, and cherished by the hardy children of the mountains, it has grown up in beauty and in strength, and now invites the oppressed of all nations to take refuge beneath the shadow of its foliage, where peace reigns, and where the pestilential breath of moral corruption does not come.

The fierce cry of battle, the shout of victory, the clash of arms, the cries of the wounded, the shrieks of the dying, and the wail of widows and orphans are already borne across the continent on the viewless wings of the wind, and in our own land is commenced a war which will probably be more cruel and desolating than any other the world ever saw. But why all this trouble; why this fratricidal war; was there no help for it? Yes! Joseph Smith, a man inspired by the Spirit of God, was sent by Him with a message to this nation; he came to tell them of the judgments and desolations that awaited them unless they would repent of their sins and embrace the gospel of Jesus Christ in its fullness; he came to offer them a plan of redemption, which if they would have received and acted upon, would have saved them from all their difficulties, and would have united and harmonized all contending parties, for there is no problem however difficult, whether of a political, social or religious nature which Mormonism can not solve. But instead of receiving Joseph Smith with the respect due to a Minister from the Court of Heaven, like the Jews of old, they rejected his testimony and sealed their own destruction by shedding his blood. Had the people of this nation received and obeyed the message which God sent to them, He would have blessed and prospered them, delivered them from all their enemies, and built up His glorious kingdom in their midst. But now their day of grace is past, the things which make for their peace are hid from their eyes, and their house is left unto them desolate.

Twenty-six years ago, when no one anticipated such a calamity as the dissolution of the Union and civil war, Joseph Smith foretold the events which are now taking place, and boldly predicted the complete overthrow of this great and powerful government; not by the treasonable efforts of the Mormons, but as the necessary consequence of its own internal corruption. Like Jesus, he died as a traitor to his country and a blasphemer against God. Like the Jews, the people of this nation, virtually if not actually, said, "his blood be upon us and our children," and verily a fearful retribution awaits them, for "Earth must atone for the blood of that man." All that can now be done, is for the honest in heart, the peaceable, the noble and good among them to flee out from their midst, lest they also partake of their iniquities and their plagues. Let such flee from the wrath to come, and rally around the Standard of Liberty, Truth and Righteousness which God has set up for the inhabitants of the earth; let them assist in establishing His kingdom, which is the only government that can insure them continued peace, freedom and happiness.

Respectfully yours, &c.,

WILLIAM H. SHEARMAN.

News from the Interior.

CONFLAGRATION IN NEVADA. We learn from Grass Valley, says the *Alta*, that a fire broke out at four o'clock P. M., on Saturday, in the rear of Dr. Albans' fire proof building, on Pine street, which spread to the adjoining building, occupied as a brewery. The wind favoring, it spread across to the United States Hotel and downwards and upwards with great rapidity, taking the whole of Broad street, Main street, and all the cross streets, consuming all of the express offices, banking houses and churches, the new Court House and County Recorder's office, stores, etc.

Persons burned to death, so far as known, A. J. Hager, teacher; J. Johnson, ex-Deputy Surveyor; P. Hendrickson, merchant; S. W. Fletcher, late District Attorney; Wm. Anderson, of the *Democrat*; Wm. Wilson; plasterer, burnt, but not fatally.

The whole of the business part of the town is entirely consumed, commencing at the foot of Pine street, extending up Spring street to near the junction of Broad street, crossing below Womack's building to Washington Bridge; thence across to High street, down to Deer creek, crossing to Little Deer creek, below Lancaster's dwelling, and thence down Deer creek to the foot of Pine street, where it commenced—embracing from 150 to 200 acres of ground.

The loss is variously estimated at from $2,000,000 to $3,000,000.

Very little stock in store was saved.

ROBBERY. At Lewistown Trinity Bridge, says the Shasta *Courier*, several persons entered the tent of some Chinamen, who have been mining there during the past year, and stole from them $208 in gold dust. The leader of the robbers beat and abused the Chinamen, because they would not tell him where there was more gold. Finally he stabbed one of the Chinamen. Some doubts are entertained whether the Chinaman will recover from his wound.

TRADE WITH UTAH. Already does the largely increased population of the great inland valleys of Utah, contiguous to California, begin to tell upon the trade of our city and the mountain commerce over the only great thoroughfare connecting central California with Carson Valley and adjacent country. This inland country is to become a vast agricultural district, in which the rearing of live stock will be always, or for a long time to come, the paramount interest. Grains and vegetables are produced in prodigal abundance, but the mountains present so formidable a barrier to their profitable exportation that but little more than sufficient for their own consumption and convenience will be likely to be produced, while animals are easily reared and as easily sent forward to the markets.

Hardly a day passes that our merchants are not freighting caravans of pack animals over the mountains. The wants of one hundred and fifty or more families recently arrived from Salt Lake, numbering nearly one thousand persons, will add much to the regular mountain travel and trade of this city; because the whole of that great immigration is so located as to find in the Johnson route leading through the Sierras from Carson Valley to this city, the only practical one connecting them with California.—Placerville American.

FIRE IN THE MOUNTAINS. We learn from the Trinity *Journal*, that the mountains are on fire in every direction, about Weaverville the air is filled with smoke, and at night the illumination of the surrounding hills is fine.

☞ The amount of treasure shipped by the *Golden Age*, on Monday is $1,931,027 04.

The passengers are about five hundred.

ARRIVAL OF THE SIERRA NEVADA.

By the arrival of the *Sierra Nevada*, we have files of the *El Nicaraguense* up to the 28th of June.

VOTING FOR PRESIDENT.

El Nicaraguense, of the 28th, says: Sunday, Monday and Tuesday were consumed in receiving votes for President of the Republic. The people took a very general interest in the election, and all the natives walked up and put in a straight ballot for General Walker. Amongst the Americans, who are allowed to vote under the Constitution of the State, many cast their ballots for Don Fermin Ferrer, while the great majority voted for the General. At Masaya, a fever seized the people, and they went to the polls in solid phalanx and put Gen. Walker through without a dissenting vote. We understand the same feeling has been evinced in other portions of the State.

THE GOVERNMENT.

Under the reconstruction of the Government, as ordered in the decree of the 21st of June, the following is the Executive branch of the Republic:

President—Don Fermin Ferrer.
Secretary of State—Gen. Manuel Carrascosa.
Secretary of War—Gen Mateo Pineda.
Secretary of Treasury—Don Manuel Loredo.

MERIDIONAL DEPARTMENT.

Since the war with Costa Rica, terminated by the flight of Mora, the Department of Rivas has been under the command of Brig. Gen. Hornsby, and, as a matter of course, in a state of the utmost quietude.

The crop of cocoa is rapidly being gathered in, and will yield this season at least a million of dollars. Most of this is taken from confiscated property, and therefore goes into the treasury of the State. The property itself is in the hands of persons selected by the Government to take care of it, and superintending the gathering of the crops.

CAPTURE OF A PRIZE.

The *El Nicaraguense* says: The schooner *San Jose*, Capt. Morton, arrived at San Juan del Sur on Thursday last, loaded with provisions, &c. We learn that this vessel was purchased by citizens of Costa Rica, although built in the United States, and sailed under the Costa Rica flag for a time. She has since been purchased by Mariane Salizar, a native and citizen of Nicaragua, now in arms against the supreme authority of this Government, and Gilbert Morton, a citizen of Nicaragua, according to the laws. The vessel has been embargoed by the authorities of the port of San Juan, and claimed as a prize having forfeited her original nationality to the United States by a sale to Costa Rica citizens, who are at war with Nicaragua.

THE VOICE OF GOD.

The Official Gazette of Honduras, in noticing the evacuation of Rivas by the Costa Ricans, is inclined to discredit the report, and winds up its article by saying that if such is really the fact, it is the voice of God, condemning the action of Costa Rica, and it is useless to struggle against the success of the Democratic party in Nicaragua.

WALKER'S ADDRESS TO THE ARMY.

After the flight of Rivas and the appointment of the new Provisional President by Gen. Walker, the General made an address to the people of Nicaragua defining his position, &c., and also made the following address to the army:

SOLDIERS! Since you have been in Nicaragua, you have endured privations and passed through dangers, not only without murmurs, but even with cheerfulness. Veterans might be proud of the prowess you have exhibited; and patriots fighting for homes and firesides have seldom shown more self denial than you have in the service of a foreign government; and you have done all without having as yet received any compensation for what you have undergone.

It is true that the country has just emerged from a disastrous civil war, and therefore we did not expect it to pay promptly the obligations it contracted; but we had a right to expect, at least, gratitude for our services. Far from receiving even this reward, the late Provisional Government has attempted to excite the prejudices of the people against their benefactors.

A Government thus bankrupt in credit, faith and honor, has no title to the confidence or respect of brave soldiers. Duty to ourselves as well as to the nation, requires us to construct a new Administration, which will more faithfully execute the objects of its creation. I have, therefore, organized a new Provisional Government, until the people can select their own rulers, when, it is to be hoped, we will have an Administration more mindful of its duties and more jealous of the honor of the State.

WILLIAM WALKER.

Granada, 20, 1855.

OLIVER & BUCKLEY,
IMPORTERS AND WHOLESALE DEALERS IN
PAINTS, OILS, GLASS,
BRUSHES, VARNISH, &c. &c.,
Washington Street,
MERCHANTS' EXCHANGE BUILDING,
SAN FRANCISCO.
☞ Keep on hand the LARGEST STOCK in the STATE and at the LOWEST RATES. 14-tf

San Francisco Price Current.

CORRECTED WEEKLY.

Bread—	
Pilot, in barrels, per lb	— 7½a— 8
Crakers, in tin	— 7 a— 10
Boots and Shoes—	
Men's Kip Boots, 18 inch	$2 75 a3 25
do do 12 "	1 75 a2 00
do Wax do 18 "	2 50 a3 00
do do 13 "	1 25 a1 75
do Grain Sewed Long Leg Boots	2 50 a3 00
do Fine Calf Stitched do	6 00 a6 50
do do Sewed do	4 50 a5 00
Boy's Kip Pegged Boots	1 00 a1 75
do Calf do	2 00 a2 25
Women's Fine Lasting Gaiters	1 50 a2 00
do Calf Pegged Lace Boots	1 00 a1 25
do do Sewed do	1 12 a1 37
Clothing—	
Pants—Fancy and Plain Satinett, lined, per pair	1 75 a 2 50
Fancy Cashmere, per pair	3 — a 4 50
Fine Clothing, fashionable	about cost
Hickory Shirts	3 50 a 4 50
Fancy Calico	4 — a 5 —
White Cotton do., linen bosoms	9 — a 12 —
Blue flannel overshirts, of good quality, per doz.	12 — a— —
Merino Undershirts and Drawers	5 50 a 12 50
Wool Socks, country knit, per doz.	4 — a 6 —
Cigars—	
Regalia, in 1 10 bxs true Havana	50 — a 80 —
Imitation do best	15 — a 20 —
Choice brands, Havana, Londres and others	30 — a 60 —
Coffee—	
Java, green, per lb	— — a— 15
Manila "	— — a— 14
Rio "	— 11½a— 13
Cordage—	
Manila, American made	— 15 a— 20
Cotton Twine	— 12 a— 18
Flax and Hemp Twine	— 12 a— 15
Cider—	
Champagne Cider, qts	$ 50 a 4 —
Candles—	
Sperm, per lb	— 45 a— 47½
Adamantine	— 25 a— 30
Coal—	
Scotch	— — a 21 —
Oregon	10 — a 12 —
COPPER, Sheating, New, per lb	— 30 a— —
QUICKSILVER, per quintel	— — a 50 —
Dry Goods—	
SHEETINGS & SHIRTINGS: Hvy Brn 4-4	— 7½ a— 8
DRILLING: Heavy Brown 30 in	— — a— 8½
Blchd. 28 in	— — a— 9
COTTON DUCKS: Nos. 1 to 5	— 24 a— —
Ravens 28 in	— 12 a— —
Ticking, medium, 30 in	— 10 a— 11
Diaper, Scotch, 12 yard pieces med.	1 — a 1 25
PRINTS: Merrimack Blues	— 10 a— 11
Rich Am., chints styles, fast colors	— — a— 9
do French 4-4 do do	— 12½ a— 15
LINENS: Table damask, per yd	— 87½ a— 75
Sheetings, 10-4 to 12-4	— 65 a— 95
Table Covers, 7-4 to 12-4	1 00 a 2 50
Carpeting, three-ply Lowell	1 20 a 1 25
HOSIERY:	
White and Colored Cotton Hose, per doz	1 25 a 3 00
Wool Half Hose	1 75 a— —
do country knit	2 75 a 5 —
Drugs—	
Alum	— — a— 8
Arrowroot, Sandwich Islands	— 8 a— —
Balsam Copaiva	— 50 a— 55
Borax refined	— 45 a— 50
Castor Oil, No. 1, per gal.	2 — a 2 25
Cream Tartar, pure	— — a— 50
Epsom Salts	— 7 a— 8
Gum Arabic, sorts	— 25 a— —
Magnesia	— 30 a 1 —
Oil Bergamont	— — a 8 —
Senna, India	— — a— 12½
Potash, Bichromate, per lb	— 25 a— —
Copperas, per lb	— 2 a— 3
Sugar Lead	— 12½a— —
Fruit and Preserves—	
Apples, dried, in hf bbls	— 10½a— 12
Peaches, Am. dried, in kegs	— 15 a— 25
Currants, Zante	— 28 a— 30
Raisins, Bunch, per box	5 — a 6 50
Almonds, Soft Shelled	— 17 a— —
Ginger, preserved, per case	— — a 6 —
Assorted Pie Fruits, qts	5 — a 5 50
Oysters	8 00 a12 —
Sardines, hf boxes	4 37½a 4 50
Flour and Meal—	
Chili, fresh, per 200 lbs	— — a 9 50
California	14 — a15 00
Oregon	8 50 a 9 50
Corn Meal in bbls	8 00 a 9 25
Fish—	
Mackeral, No. 1, per hf bbl	10 — a12 —
Salmon, Oregon, pickled, per bbl	8 — a10 —
Cod, dry, per lb	— 6 a— 6½
Grain—	
Corn, round yellow, per lb	— 3 a— 3½
Oats, California	— 3 a— 3½
Barley, do	— 1½a— 2
Wheat, do	— 0 a— 2½
Wheat, Oregon	— 0 a 2½
Beans, Cal. white	— 5½a— 6½
Gunpowder—	
Amer. Canister, Hazard's	— 50 a— 55
Hall & Sons English Rifle Powder	— 87½a 1 —
GLASS, Am. win. ass. sizes, less than cost and charges	
Iron—	
Scotch and English Pig, per ton	35 00 a— 40
American do do	— — a42 —
Sheet, No. 10 to 13	— 4½a— —
NAILS, Cut, assorted, per lb	— 4½a— 5
Lumber—	
Oregon Lumber	26 — a27 —
Eastern Lumber	45 — a60 —
Shingles, Redwood	— — a 5 —
Laths, California	— — a 6 00
Leather—	
Sole Leather, Oak tanned, per lb	— 25 a— —
Harness Leather	— 40 a— 50
Calf skins, heavy, per lb	— 75 a 1 00
Sheep Skins, per doz	8 00 a10 00
LEAD, Sheet, per lb	— — a— 9
LIME, California, 1st quality	— — a 4 00
Oils—	
Olive, Plagnoli, per doz	4 25 a 4 50
Linseed, boiled	1 50 a 1 55
Sperm, Bleached	1 75 a 2 00
Whale, refined	1 25 a 1 50
Patent Medicines—	
Balsam, Wistar's	— — a 8 —
Sarsaparilla, Sand's, per doz	— — a 9 —
Brandreth's Pills, per gross	— — a18 —
Pain Killer, Perry Davis'	18 — a20 —
Paints—	
Spanish Brown, dry	— 3 a— 3½
Vermillion, Chinese	— 50 a— —
Ochre, ground, in oil	— — a— 7
Venetian Red	— — a— 5
Best Oak Varnish	4 50 a— —
Provisions—	
Beef, Mess, per bbl	17 50 a24 00
Pork, do do	24 00 a24 50
Hams, per lb., good	— 18½a— 24
Bacon, extra clear	— 18½a— 19½
Butter, fair to prime	— 35 a— 45
do California	— 45 a— 47½
Lard, in kegs, per lb	— 18 a— 19
POTATOES, per lb	— 2 a— 2½
ONIONS	— 5 a— 6
SUGAR, Boston, crushed, per lb	— 15 a— 15½
New Orleans, yellow	— 9 a— 11½
MOLASSES AND SYRUP	— 32½a— 90
SOAP: Brown, in small boxes	— — a— 10
STARCH, Best, per lb	— 12 a— 16
SHOT, Assorted, per bag	— — a— —
SPIRITS: Brandy, Amer.	— 83½a— 00
Whiskey, Amer.	— 42 a— 45
Teas—	
Gunpowder, in 1 lb canisters	— 87½a— 40
Imperial do	— 32½a— —
Souchong do do	— 27½a— 30
Tobacco—	
Gold Diggers	— — a— 35
Smoking Tobacco	3 25 a 4 —
Ordinary, of all brands	— 8 a— 15

A Monster Steamer.

The London Quarterly *Review* for March contains a full description of the new Screw and Paddle wheel steamer, Great Eastern, of Great Britain, now in course of construction, and nearly completed on the Isle of Dogs, on the Thames. From it we quote the following:—

"The vessel is 692 feet long. In short, she is the eighth of a mile in length, and her passengers will never be able to complain of being 'cooped up,' as four turns up and down her deck will afford them a mile's walk. Her width is equally astonishing. From side to side of her hull, she measures 83 feet across the paddle boxes, her breadth is 114 feet. Her paddle wheels, 56 feet diameter, or considerably larger than the circus at Astley's, will be propelled by four engines, the cylinders of which are 6 feet 2 inches in diameter, and the stroke 14 feet. The motive power of these will be generated by four boilers. Enormous as are these engines, having a nominal power of 1,000 horses, and standing nearly fifty feet high, they will be far inferior to those devoted to the screw. These, the largest ever constructed for marine purposes, will be supplied with steam by six boilers, working to a force of 1,600 horses—the real strength of the combined engines being equal to 3,000 horses. When the spectator looks upon the ponderous shaft of metal, 160 feet in length and 60 tons in weight, destined to move the screw, and the screw itself of 24 feet in diameter, the four fans of which, as they lie on the ground, remind him of the bladebones of some huge animal of the pre-Adamite world, he better comprehends the gigantic nature of the labor to be done, and the ample means taken to perform it.

As the screw and the paddles will both be working at the same time, the ship will be pulled and pushed in its course like an invalid in a Bath chair, and each power will be called upon to do its best. The calculated speed of the ship under steam is expected to average from fifteen to sixteen knots, or nearly twenty miles an hour. We all know, even on a calm day, what a wind meets the face looking out of a railway train going at that pace, and consequently it can be understood that sails, except on extraordinary occasions, would act rather as an impediment than as an assistant to the ship's progress. It is not probable, therefore, that they will be much resorted to, except for the purpose of steadying or of helping to steer her. In case, however, of a strong wind arising, going more than twenty-five miles an hour in the direction of her course, she is provided with seven masts, two of which are square-rigged, and the whole spreading 6,500 square yards of canvas.

It is obvious that some special means must be adopted to direct this vast mass of moving iron as she flies on her course, threatening by her speed destruction to herself and whatever may cross her path in the great highway of nations. The usual contrivances will not apply. The speaking trumpets, for instance, could not make the captain on the bridge heard either by the helmsman, or the look-out at the bow, more than three hundred feet away. Even the engineer, sixty feet beneath him, would be beyond the reach of his voice. As in the railway, we have to deal with distances which necesitate the use of the telegraph, and the Great Eastern, in this respect, will be treated just like a railway. On ordinary occasions a semaphore will, in the day time, give the word to the helmsman, whilst at night, and in foggy weather, he will be signaled how to steer by a system of colored lights. The electric telegraph will also be employed to communicate the captain's orders to him and to the engineer below.

Her whole crew will not exceed 400 men, one third of the number composing the crew of a three decker. The difference is made up by what we may term steam sailors. There will be four auxiliary engines appointed to do the heavy work of the ship, such as heaving the anchors, pumping and hoisting the sails, for the gigantic arm of steam will be imperatively called for to deal with the vast masses of iron and canvas required to move and hold the ship. These engines will in all probability, communicate their power by a shaft running through an aperture in the upper iron deck, by which arrangement motive power in any required quantity will be laid on from stem to stern of the ship.

A Remarkable Family.—There is at present living in a cottage, bearing the name of Providence, in Hilton Lane, Worsley, a family of brothers and sisters named Alfred whose united age amount to 518 years, viz., Thomas, aged 80 years; Ann, 78; Alice, 76; Betty, 74; Isabell, 72; Mary, 70; and John, 68. As the above was the age of each at the last birthday, about three years ought to be added to the total given, in consequence of the time which has since elapsed. None of them were ever married; and according to their own statement, none of them ever brought trouble to the house or took any from it. They have always lived together, and they never slept from home except on rare occasions, and then at the house of a relative or friend. They each receive half a crown per week from the Earl of Ellesmere, under whom they have occupied land for many years.—[Eng. Paper.

☞ The average duration of life in France is 36 1-2 years, in England it is 38 years; this is the highest of any country in Europe.

Pyrotechny, or Fireworks.—The word pyrotechny is derived from two Greek words, which signify *fire* and *art;* it was originally used in a military sense, and implied a knowledge of the art of using gunpowder in warfare. In the present day pyrotechny is understood as fireworks for the display of devices and colors of a burning substance, used as signals of distress or joy. All fireworks are composed principally of gunpowder; that is, saltpetre, sulphur, and charcoal, in different proportions. For pyrotechnical displays the gunpowder is used in the form of fine flour, commonly called meal powder, while for the "shooting iron" the gunpowder is formed into fine grains, like seed. The more difference in the mechanical state of the ingredients causes a great difference in the way it burns. In the grain, as ordinary gunpowder, it "goes off with a bang;" but in the meal it merely burns with a "fizz." Thus a rocket is filled three parts with meal powder, and the end or fourth part with grain powder; and it is this latter which explodes when the rocket is high in the air. The mathematical part of protechny consists in calculating the size of the aperture, as well as the length and diameter of the several parts of what is called a piece; and if this be not done with the greatest nicety, the various subdivisions of a piece do not take fire at the appointed moment. In works upon the subject various tables are given, in order to facilitate these calculations; the weight of the poise stick, and its length have also to be regulated to suit the size of the tube and weight of the rocket. The various colors that are so exquisitely shown in fireworks consist of—strontion, an earthy substance found at Strontia, in Scotland; this produces brilliant crimson; salts and oxides of copper produce blue and green; zinc and antimony yield blueish white; iron filings and borings make fine stars; camphor and benzoin yield odorous fumes and white fire. The golden rain is dried hard wood sawdust. Great skill is of course required in mixing these ingredients, especially so as regards the disposal of them in their right place. To produce a given effect the case is sometimes filled three parts with meal powder, and the fourth with plain gunpowder, mixed with pellets made of the color-giving material, mixed with chlorate of potash. Now when you see "*the* fireworks," you will *see* what you have *read*.

Personal Appearance of Shepherds in Texas.—W. O. Kendall of the New Orleans *Picayune*, has turned his attention to raising sheep in Texas. In a letter of recent date to that paper he gives the following graphic pen and ink paper portrait of a shepherd in Texas. Is he not a peaceful-looking individual?

"But you should see our flock tenders hereaways on the Indian frontiers: I laughed outright as one of them appeared before me with some eight hundred sheep in charge. Ordinarily we are wont to look upon shepherds as peaceful folks, poets sing of them in gentle numbers, while painters spread them before us with crooks on their shoulders and perhaps lutes under their arms, ready to pour forth simple lays to any rustic maidens within hearing of their daily walks. But instead of encountering one of these, you may judge of my surprise when a ferocious Fra Diavoloish looking fellow stalked up to me, a double barreled gun on his shoulder, a Bowie knife hanging on one side, and one of Colt's six-shooters on the other, at the same time announcing, from a mouth completely hidden behind a fierce surrounding of beard and moustache, that he was keeper of the flock! A more brigandish looking shephered was surely never seen; yet the arsenal he carried about him he deemed absolutely necessary for his own protection against Indians. Crooks and lutes are well enough in the older settlements, but the Camanchea are not to be charmed into good by such pacific contrivances. Another tender, similarly armed, soon came up, and it struck me that were all of them to enter the bureau of Mr. Jeff. Davis at Washington, accoutered precisely as when I first saw them, he would be sorely puzzled to make them out as peaceful shepherds; he would take them for regular highway men first. Such is protection.

Facts about Milk.—Cream cannot rise through a great depth of milk. If, therefore, milk is desired to retain its cream for a time, it should be put into a deep, narrow dish; and if it be desired to free it most completely of cream, it should be poured into a broad, flat dish, not much exceeding one inch in depth. The evolution of cream is facilitated by a rise, and retarded by a depression of temperature. At the usual temperature of the dairy—50 degrees of Fahrenheit—all the cream will probably rise in thirty-six hours; but at 70 degrees it will perhaps rise in half the time; and when the milk is kept near the freezing-point, the cream will rise very slowly, because it becomes solidified. In wet and cold weather the milk is less rich than in dry and warm, and on this account more cheese is obtained in cold than in warm, though not in thundery weather. The season has its effects. The milk in spring is supposed to be the best for drinking, hence it would be the best for calves; in summer it is best suited for cheese, and in autumn the butter keeping is better than that of summer—the cows less frequently milked, give richer milk, and consequently more butter. The morning's is richer than the evening's. The last drawn of each milking, at all times and seasons, is richer than the first drawn, which is poorest.—[Western Agriculturist.

The Valley of the Nile.—And whereas the Nile flows gently over it, it brings along with it much soil, which resting in low and hollow ground makes very rich marshes. For in these places grow roots of several tastes and flavors, and fruits and herbs of a singular nature and quality, which are very useful both to the poor and those that are sick; for they do not only afford in every place things for food, but all other things necessary and useful for the life of man. There grows in great plenty Lotus, of which the Egyptians make bread for the nourishment of man's body. Here likewise produced in plenty Coboricum, or Egyptian beans. Here are divers sorts of trees, amongst which those called Persica, whose fruit is of wonderful sweetness; the Sycamore, or Egyptian fig-tree. Some of them bear mulberries, others a fruit like unto figs, and bear all the year long, so that a man may satisfy his hunger at any time.—*Diodorus Siculus.*

Measures of Different Countries.— In England and the United States, a mile means 1,760 yards; in the Netherlands, it is 1,093 yards; while in Germany, it is 10-120 yards, or nearly six English miles; in France, it is 8,035 yards. The Scotch mile is 1,984 yards and the Irish 2,038 yards. The Spanish mile is 2,472 yards, and the Swedish mile 11,700 yards. These are computed in English yards; but the yard itself, of three feet in length, has divers signification in different places. The English yard is 36 inches; the French, 38.13 inches; the Geneva yard, 57.60; the Austrian, 37.35; the Spanish yard, 33.04; the Prussia 36.57; the Russian, 89.51. For measures of capacity, the dissimilarity is wider, and more perplexing.

Origin of Puffing.—"Few persons have an idea of the word *puff*, as applied to a newspaper article. In France, at one time, the *coiffure* most in vogue was called a *puff*. It consisted of the hair raised as high as possible over horsehair cushions, and then ornamented with objects indicative of the tastes and history of the wearer. For instance, the Duchess of Orleans, on her first appearance at court, after the birth of a son and heir, had on her *puff* a representation in gold and enamel, most beautifully executed, of a nursery; there was the cradle, and the baby, the nurse, and a whole host of playthings. Madame D'Egmont, the Duke de Richelieu's daughter, after her father had taken Port Mahon wore on her *puff* a little diamond fortress, with sentinels keeping guard: the sentinels, by means of mechanism, being made to walk up and down. This advertisement, the *puff*, for such it really was, is the origin of the present word *puff*, applied to the inflations of the newspapers."

Condensed Egg.—A process has been devised by Messrs. Thurgar, of the Albion Mills, Norwich, for drying eggs, so that they will keep good for any length of time. This is effected by evaporation. The yolk and white of egg are exposed to a slow heat, and the moisture is thus driven off. The whole is then reduced to powder, and packed up in tins. The material is not necessarily kept air-tight, but may be freely exposed to the air. The powder is used in the ordinary way as eggs are being mixed with a little water, and is thus an excellent substitute for milk on long voyages, besides capable of being used for all cooking purposes in the same way as the fresh egg. The powder will keep any length of time without fear of deterioration.

A Classical Congressman.—The best jokes afloat in the Capital are located in the room of the Committee of the District of Columbia. In a recent discussion there, a legal member stated that "Congress should be liberal towards the District. She has no Territorial or State government, and we, consequently, should watch over her interests *'in loco parentis.'* A clerical member of the Committee, from down east, did not relish this, and closed a sopohomoric appeal by exclaiming, in the true pulpit fashion, "As to the gentleman's insinnuation that Congress should act as *'loco foco parents'* to this District, I would remind him that only the Senate is of them politics."

Parisian Jewelry.—An amusing incident took place last week, says a late London paper, at a ball given by an exalted personage in the Faubourg St. Germain. The crowd which encumbered the *salons* was such, and the jostling so great, that bracelets, diamond necklaces, &c., were torn from the arms of their fair wearers. Many disappeared for ever; but a goodly number was found on the floor, after the guests had taken their departure. Such was the quantity of jewels collected that the host felt a curiosity to ascertain the sum they represented. He therefore sent for a jeweler, who carefully examined the gems. "Monsieur," replied the jeweler, "the aggregate value is—60 francs!" The truth of this anecdote is vouched for.

A Challenge.—A committee of the State Rights Club of Alexandria, Va., has challenged the Know Nothing Council of Worcester, Mass., to meet them at any central point with rifles, to test their boasted courage. This is in consequence of the resolve of the latter body to defend Massachusetts men in Congress from further outrage, "at an hour's notice."

☞ There are 800 idiots in the State of Connecticut, one fourth of whom are under fourteen years of age.

BOOKS FOR SALE.

We have received, and have on hand, the following works,—imported by Elder P. P. Pratt—illustrative of the doctrines of the Church of Jesus Christ of Latter-Day Saints: they can be had by applying at the office of The Western Standard, 118½ Montgomery Street.

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☞ Terms of Subscription—$6 per annum.

The Mormon, a weekly paper published in New York City, by Elder John Taylor, one of the Twelve Apostles, can be had by applying at this office. We cannot recommend this paper too highly to the Saints, and we are sure that $2 55—the price of subscription including postage—will be very profitably spent in its purchase. The well known ability of the Editor, Elder John Taylor, is a sufficient guarantee for the style of its reading matter, and requires no eulogium from us to recommend it to the Saints.

We also receive the Millennial Star every Mail from Europe, and have a few copies of the seventeenth volume for sale. The Star is edited and published by Elder Franklin D. Richards one of the Twelve Apostles, and contains, besides a variety of original articles from the masterly pen of the Editor, all the news of interest connected with the Missions of the Church in Europe, with excellent expositions of doctrine from the pens of the different Elders. The price of the Star in this country, including American and English postage, (which is two cents on each number in both countries,) is $3 25.

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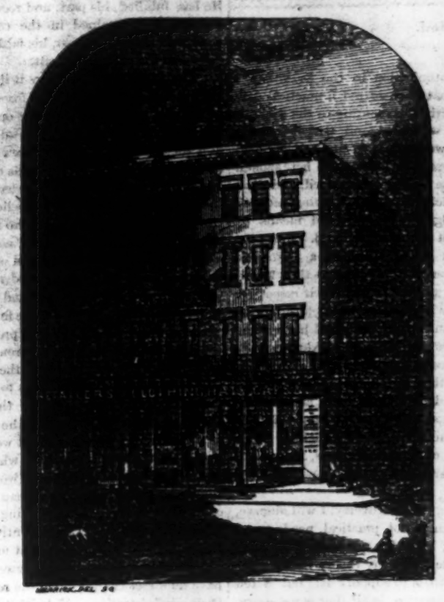
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INFORMATION WANTED,

ABOUT PETER HOAGLAND, a young man who left Great Salt Lake City, U. T. in October 1849, for California, and has since that time been residing in various parts of the Mines.—When last heard from he was in company with a young man by the name of Samuel Fox, from the same place, in the vicinity of Nevada. Any person possessing information as to his whereabouts will confer a favor on his relatives, by communicating with the Editor.

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